



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

thou?" He answering said—"Thou shalt love the LORD thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself;" and he said to him—"Thou hast answered right; this do, and thou shalt live." Is not this true adoration? Is not this true supreme worship? "God is a spirit, and they that adore him must adore him in spirit and in truth."

Can any one dare, in the hour of death, to offer the affections of his heart and soul to any one but him who has thus plainly declared that he requires the whole heart and the whole soul of his creatures, and that not from the lips only, but in spirit and in truth?

We ask again, in all sincerity and solicitude for the safety of men's souls, will they peril them (for the promise of a 300 days' indulgence), and hazard their immortal safety, by offering to any created being that heart and that soul which, if there be any truth in the Douay Bible, belongs to the Supreme God alone? and if not, what must be thought of Pope Pius VII., who thus recommends and tempts them to do so, even in the awful hour of death, by offering them a 300 days' indulgence for each time they do so?

We take this opportunity of stating, that we have not lost sight of the subject of indulgences, nor shall we evade any argument which has been urged by Roman Catholic divines and controversialists in support of it. Possibly the instance above given may serve hereafter to assist us in practically illustrating the doctrine, and the uses to which it has been applied.

TO CORRESPONDENTS.

Several valuable communications are in type, but are necessarily postponed till our next, for want of room.

All letters to be addressed to the Editor, 9, Upper Sackville-st.

No anonymous letter can be attended to. Whatever is sent for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee for his good faith.

We would request our valued correspondents, both Roman Catholics and Protestants, to limit the length of their communications, and not to discuss a variety of distinct topics in one letter.

Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber. Any one receiving any number of the journal which has not been paid for or ordered by himself, will not be charged for it, and may assume that it has been paid for by a subscriber.

The Catholic Layman.

DUBLIN, MARCH 1853.

It has been well said by an old writer, that "there is nothing which truth fears so much as to be prevented from appearing in public, and being exposed to the examination of all men." This must needs be because truth will bear close inquiry, and the more it is tried the more will the pure and solid gold be apparent to those who test and analyze it. As laymen and freemen, we heartily respond to this. We cannot believe that truth can be really promoted by the clergy being allowed to keep up a monopoly of knowledge to themselves, or by the laity being compelled to accept implicitly everything proposed to them relating to religious truth and duty without further inquiry, merely because the Church prescribes it; and we cannot but suspect that priestly advisers have some design not quite unconnected with their own aggrandizement, when they ask men to shut their eyes and ears against everything which does not directly favour their own views, or which tends to encourage freedom of judgment, and enlarged and accurate views of the grounds on which their faith is founded. Any Church or set of men which challenges close inquiry into their pretensions and claims, we think naturally deserves the respectful attention, at least, of every one who has sufficient self-respect and reliance on the reason and intelligence which God has given him, to reflect and judge for himself between truth and falsehood; while any Church which would deter men from inquiry, and invite them to close their eyes and ears against

all that is going on around them in the world of intellectual progress, would seem to us naturally to create a suspicion in the mind of any thinking man, that its leaders were conscious they could gain nothing, and might lose everything by too close a scrutiny into the foundation of their pretensions. The champion of truth must, we think, ever be bold and fearless, and anxious for the conflict, because he has proved and assayed his armour and his weapons, and can unhesitatingly confide in them. Distrust and timidity better become him who doubts the soundness of his cause, as he who anticipates defeat is never very solicitous for the combat. Have our Roman Catholic readers yet satisfied themselves why it is that their priests decline and evade the challenges we have so frequently urged on them to a fair and friendly discussion, and why they prefer maligning our motives and objects to meeting our arguments, and preaching the doctrine of implicit faith and blind obedience, to encouraging all, in the language of their own Bible, to "prove all things, hold fast that which is good?"—1 Thessal. v. 21 (Douay version). We can give but one explanation of it, which we will also do in the language of an old writer rather than our own—"I would have you to wit that the Church of Rome knew what they did when they invented the doctrine of an implicit faith and a blind obedience to all the Church's decrees; for if men should once dare to open their eyes and examine their assertions all their craft would be in danger to be set at naught, and the temple of 'Dominus Deus noster Papa' (as the Canon law calls him) would be despised, and his magnificence would be destroyed, whom so great a part of the world worshipped."*

We rejoice, however, to think, that the progress of light, knowledge, and education in these free kingdoms has released from the fetters with which priestcraft had so long enchained them, thousands of thoughtful men, of vigorous minds and independent understandings, who know how to distinguish between subservience and respect, and can be inquirers without scepticism, and rational without being irreverent. Ignorant or timid men, of limited capacities and feeble judgment, may, and, perhaps, must ever be led by others, whether for good or for evil, but that is plainly no rule for those to whom God has given a larger amount of intelligence and capacity, and who feel themselves able to understand and weigh the force of evidence and argument, and who are not disposed to be blindly led, they know not whither, and cannot be happy, or feel themselves secure, without inquiring at least to the extent that will satisfy them that they are not trusting to blind leaders of the blind, which could lead ultimately but to the destruction of both. We would not urge or wish our readers lightly or hastily to make up their minds without the fullest and most careful examination of the important subjects of controversy between the two Churches. All we urge on them is, to persevere in their inquiries, and calmly and deliberately judge for themselves in so momentous a matter, on which no less a stake than that of their eternal happiness may depend. But when they have once made up their minds, on adequate grounds, as to the guides they should follow, let them do so in the spirit of intellectual freedom and enlightened conscientious conviction, and not in the contemptible servility of ignorance and superstitious fear. Priestly curses may be formidable, in a temporal point of view, when backed up by the physical force of the rabble; but to those who would satisfy themselves of their spiritual inefficacy, as well as sinfulness, we would recommend the perusal of the article on the *Fair of Loughmanagh*, which they will find in another column of our present number.

THE TOUCHSTONE.

(Continued from page 21.)

OBJECTION 40.—Protestants will not allow that water, or other creatures of God, may be sanctified, or made holy, by the prayers of the church.

Their Bible assures them they may.—*For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer.*—1 Tim. iv. 4, 5.

REPLY.—It is plain that this passage relates altogether to men's ordinary diet. The Apostle is warning Timothy against certain false teachers who pretended that there was some special virtue and holiness in celibacy, and in abstaining from certain kinds of food, "forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believed and knew the truth. For every creature of God is good, and nothing to be refused if it be received with thanksgiving."

Protestants accordingly hold, as this Apostle teaches them, that all kinds of food—whether fish, flesh, or vegetables—being all alike "creatures of God," are indifferent in his sight, and are "sanctified"—that is, made pure—by our offering prayers and thanksgiving to Him for his gifts. As for any spiritual efficacy in sprinklings with what is called "holy water," it does not appear that any such thing was ever thought of in the times of the Apostles. And this the writer of the "Touchstone" seems to be aware of, by his bringing forward a passage which so manifestly has nothing to do with the matter.

OBJECTION 41.—Protestants teach, in the eleventh of their thirty-nine articles, that we are justified by faith alone.

Their Bible expressly teaches the contrary (St. James ii. 24)—*You see, then, how that by works a man is justified, and not by faith only.* 1 Cor. xiii. 2—*Though I have all faith, so that I could remove mountains, and have no charity, I am nothing.*

REPLY.—Protestants do not presume to deny or to keep out of sight what the Apostle Paul says, who most undeniably does speak of justification through faith.—See Rom. v. 1; iv. 1—8, &c. And as it is impossible that he and his brother-Apostle St. James could really have taught contrary doctrines, it is plain that they must be speaking of different kinds of faith. St. Paul certainly did not mean that there is any value in such faith as consists in mere belief, not bringing forth the fruit of holiness of life. For that, as St. James observes, is the faith of devils [demons], who "believe and tremble." Nor, again, could St. James be speaking of any good works—however beneficial to mankind, and so far good in themselves—which do not proceed from a right motive. For these would be no less the good works of demons, than the other is the faith of demons. It is a "good thing" in itself to acknowledge Jesus as the Holy One; but those demons, whom He cast out, when they made this acknowledgment, did so because they were overruled by a superior power.

And, indeed, the very instance which St. James brings forward proves that he was speaking of good works springing from faith and love towards God. For Abraham's obedience evidently was the result of a firm faith. And the Apostle accordingly says—"I will show thee my faith by my works."

But neither by our own works nor by our own faith are we able to save ourselves. Eternal life, we are assured, is the gift of God through Christ; and He has Himself assured us that we can have no claim of merit in his sight: for "when ye have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do."

OBJECTION 42.—Many Protestants maintain, that the faith by which we are justified is, to believe, with an infallible assurance, that we are justified, and that we are of the number of the predestinate.

Their Bible expressly teaches the contrary, when it admonishes us (Philipp. ii. 12) to *work out our salvation with fear and trembling.* And when St. Paul tells us (1 Cor. ix. 27) of himself, that he kept under his body, and brought it into subjection, lest, having preached to others, he himself should be cast away. Can these people pretend to be more secure than St. Paul?

REPLY.—Questions about predestination have nothing to do with the differences between Protestant and Roman Catholic. For as Protestants are much divided among themselves on several of these questions, Roman Catholics are no less so. Augustine, whom they regard as a very eminent saint, was, it is well known, a zealous predestinarian; and so are many eminent Roman Catholic divines; while others of them have taught the contrary. But most advocates of predestination, Protestant or Roman Catholic, would admit that whoever is predestined to final salvation, is also predestined to work out his salvation by walking in God's commandments.

OBJECTION 43.—Many Protestants maintain that the commandments of God are impossible; and that no man ever kept them all.

Their Bible confutes this assertion, by the example of *Zacharias and Elizabeth*, of whom we read (St. Luke i. 6)—*They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.*

* Luke x. 25, 27, Douay Bible.
† John iv. 24, Douay Bible.

* Poole's Nullity of the Romish Faith, p. 18. Oxford, 1667.

REPLY.—No Protestant, or, indeed, any one in his right mind, can conceive that anything can be a *duty*—can be commanded by God to be done—which is, strictly speaking, “impossible”—that is, absolutely out of a man’s power to do. To talk of its being a man’s duty to go to the field of battle and fight for his country, if he were a bed-ridden cripple; or his duty to relieve the poor, if he were himself in a state of destitution, and had nothing to give; or to talk of commanding a man to “add a cubit to his stature,” or to fly in the air, would be to talk like a madman.

But though the word “duty” clearly implies “possibility,” Protestants may well be allowed to doubt the possibility of actually finding a man who has performed all his duties with unerring rectitude throughout his whole life, without ever committing even the smallest sin. This at least, however, is perfectly plain, that, supposing any such person *actually* to exist, neither he, nor we, nor any but the all-seeing God, could possibly know this with certainty, or could have any right to assert it. For “if we say that we have no sin (says the Apostle John), we deceive ourselves.” And this would be no less true, even if we *really* were exempt from all actual sin; we could not be authorized to say it, since we could not be infallibly sure of it.

And yet many Protestants, as well as Roman Catholics, are accustomed to speak of such and such a person as a “very worthy man,” as a “man of blameless life,” a “person of exemplary Christian character,” &c.; meaning, and being understood to mean, that such is the general tenor of his life; not that he was never guilty of any fault, small or great, in all his life. And this is the sense in which St. Luke’s description of Zacharias and Elizabeth is most naturally to be understood.

OBJECTION 44.—Many Protestants maintain, that God has not a sincere will of the salvation of all men, but only of the elect; and that Christ did not die for all.

Their Bible, in express words, confutes this error, when it tells us (1 Tim. ii. 3, 4) that God our Saviour will have all men to be saved, and to come unto the knowledge of the truth; and ver. 6, that Christ gave himself a ransom for all. And 2 St. Pet. iii. 9, that God is not willing that any should perish, but that all should come to repentance. And 1 St. John ii. 2, that Christ is the propitiation for our sins; and not for our sins only, but also for the sins of the whole world.

REPLY.—The same remark is applicable here which was made in objection 42. Questions about predestination and election are nothing to the present purpose, since, on these points, both Protestants and Roman Catholics are divided among themselves.

OBJECTION 45.—Protestants will have it, that there is no middle place, or middle state of souls, after this life: but that all go straight either to heaven or to hell.

Their Bible teaches to the contrary (1 St. Pet. iii. 18, 19), 20, where Christ being put to death in the flesh, is said, by the spirit, to have gone and preached to the spirits in prison, which sometime were disobedient, &c., which prison cannot be understood either of heaven or of the hell of the damned; for Christ certainly did not go to preach there; and, therefore, it must be a middle place.

REPLY.—Whatever this obscure text may mean (and Roman Catholics as well as Protestants differ very much among themselves on that point), it cannot refer to purgatory. For purgatory is said to be a place where the venial sins of Christians are purged away; whereas the spirits in prison are said to have been disobedient in the time of Noah, before the flood, and to have then despised the long-suffering of God; which was plainly a mortal sin. But the writer of the “Touchstone,” in order to make the text seem to favour purgatory, garbles the passage quoted from St. Peter, in whose Epistle the latter part of it runs thus:—“Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, when the ark was preparing, wherein few—that is, eight souls were saved by water.”

OBJECTION 46.—Protestants will have it, that there is no forgiveness of any sins in the world to come.

Their Bible declares the contrary (St. Matt. xii. 32), where we read, that the sin against the Holy Ghost shall not be forgiven a man, neither in this world, neither in the world to come. Which words evidently imply that some sins may be forgiven in the world to come; though that particular kind of sin be excepted from this number, hence follows a middle place, which we call purgatory, because in hell there is no forgiveness, and in heaven no sin.

REPLY.—The most obvious sense of this passage would seem to be, that the sin in question will not escape divine judgment, either in the present world or in the next.

But if it had been designed to teach us that there is such a place as purgatory, and that persons are sent thither who die with sins unpardoned by God, and that they may afterwards receive pardon there, through the prayers offered up for them by their surviving friends, and masses said for them by priests, paid for that purpose, and indulgences sold by the Pope—supposing all this had been true, we may be sure the apostles and

other early Christian teachers would have set forth so important a doctrine very clearly and frequently in their writings.

This, every one knows, is what is done by Roman Catholic priests at this day; and, therefore, we cannot doubt that the apostles would have done the same, if they had known and designed to teach the doctrine. They would have spoken much, and strongly (as the Roman Catholic priests do), of purgatory, and of the efficacy of masses for the departed, and of indulgences; and, in particular, Peter and the other apostles would have dwelt much on the wonderful privilege bestowed on him and his successors, of delivering numberless souls from a place of torment in the next world.

Now of all this we find not one word in the whole of the New Testament—nothing about purgatory, or masses, or the power of the popes, or anything of the kind is at all mentioned by the sacred writers. Hence Protestants infer that all these things were unknown and unthought of in the early days of the Church, and are entirely an invention of man in later ages; and they are convinced, that if any one in Peter’s lifetime had supposed him to possess this wonderful power, and had come and offered him MONEY (as is done to the popes, who claim to be his successors), to release the souls of their friends from torment, he would have been likely to answer, “Thy money perish with thee!” “Do you think,” he might have added, “that if I had the power to deliver thousands of souls from unspeakable misery, I would wait to be paid for it?—to be paid for releasing a few, whose friends were able and willing to afford the cost, instead of at once, and without pay, delivering by one stroke of a pen, ALL souls from purgatory?”

Protestants, therefore, feel assured that no such applications were ever made to Peter, nor any such doctrine taught by him.

OBJECTION 47.—Protestants will not allow, that minute sins, in which the servants of God chance to die, will hinder them from going straight to heaven, or make them liable to punishment from the justice of God.

Their Bible on the contrary teaches (Rev. xxi. 27), speaking of the heavenly Jerusalem, that there shall in no wise enter thither anything that defileth. Now, every sin, be it ever so small, certainly defileth. Hence, we learn from St. Matt. xii. 36, that we shall be accountable, and consequently punishable for every idle word; and from many other texts we learn, that God will render to every man according to his works; and, consequently, will punish all the evil works, though ever so minute, in which a person dies without repentance.

REPLY.—Repentance is (as the original word implies) a change of mind; and if a man be so changed in mind that he is no longer disposed to commit sins great or small in the future state, then he is fit to go straight to heaven. But if he is not so changed, purgatory cannot help him, unless the pains of purgatory produce such a change. Now, if the pains of purgatory are necessary to work such a change, why do the popes and Roman Catholic priests take money to free people from those pains which are necessary to making them fit for heaven? And if those pains are not necessary, why may not such a saving change be wrought by Christ “without money and without price,” as well as by the Pope for money, and at a heavy price? Or, is there any text which says that God will punish all evil works, except the sinner or his friends pay for an indulgence? But the best Roman Catholic divines hold generally that the pains of purgatory produce no inward change of mind at all, but that a man must be fit (in his inward disposition) to go straight to heaven before he enters purgatory, or else can never be fit for heaven. In purgatory, they say, he only pays the penalty of his sins. Now, Protestants have learned from Holy Scripture that the penalty of sin has been borne by Christ, and that all that is required on our parts is to quit our sin.

(To be continued.)

Correspondence.

BAPTISM OF BELLS.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

MR. EDITOR.—In reading, in your last publication, an interesting article on the baptism of bells, I was reminded of conversations I had held, when residing on the Continent, with different persons there, on the subject of that strange ceremony, which, in Roman Catholic countries, is by no means uncommon. I learned from them circumstances connected with it which may readily account for a custom so little in accordance with the intellectual enlightenment of the age, being still adhered to by the Roman Catholic clergy. It is customary on those occasions for the curé (parish priest) or the bishop, if present, to invite the richest lady and gentleman in the parish or neighbourhood to undertake the offices of sponsors. They, in return for this honour, feel themselves bound, by etiquette, if not by duty, to present their interesting god-child with a handsome pecuniary donation on the occasion of her baptism. She, on the other hand, with the most exemplary regard for her spiritual pastors and masters, leaves this money altogether at their disposal; so that this religio-comic ceremony can be traced to the same objects as many of the other

practices taught by Rome—namely, that of enriching her clergy. Often have I felt an earnest and affectionate desire that our dear Roman Catholic brethren would open their eyes to this painful truth, and, with candid impartiality, trace one by one the peculiar tenets of their creed to their real source. Then would they soon learn that the system by which they have been long deceived, deserves but too truly the title which the pious Napoleon Roussell has bestowed upon it, “*La religion d’argent*”—the religion of money.

I am, sir, your obedient servant,
A LOOKER-ON.

IMAGE WORSHIP AND MIRACLES.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR.—The crowded state of your pages, and the mass of matter you must have on hand, has, no doubt, compelled you to curtail your remarks on the extraordinary letter of your correspondent “Sidrach” (vol. ii., p. 21). May I be permitted to add a few observations?

I. “Sidrach” quotes the decree of Trent on the subject of “sacred images,” but he quotes only in part. The decree continues—“But because the honour which is shown unto them (the sacred images) is referred to the prototypes which they represent, in such wise that by the images which we kiss, and before which we uncover the head and prostrate ourselves, we adore Christ, and venerate the saints, whose similitude they bear.”—Sess. 25.

This practice, in this very decree, the Council declared to be “according to the usage of the Catholic and Apostolic Church, received from the primitive times of the Christian religion, and according to the consent of the holy Fathers.” And this 25th Sess. winds up with the grandiloquent words—“We all thus believe, we all think the very same: we all, consenting and embracing them, subscribe. This is the faith of blessed Peter and of the Apostles; this is the faith of the Fathers; this is the faith of all the orthodox. Thus we believe, thus we think, thus we subscribe. Amen: anathema to all heretics—anathema—anathema!”

And thus “Sidrach,” we presume, believes, excepting, perhaps, the kissing and prostrating part of the decree. But must he not accept the decree in its entirety, or not at all? And here let me remind him, that we (Protestants) do not kiss, or uncover our heads, or prostrate ourselves before the “statues of Wellingtons, Nelsons, Williams, Georges, and a host of other deified (?) personages.” The parallel he would make does not hold good.

“Sidrach” has, doubtless, a sincere reverence for the “Fathers” and primitive writers invoked in the above decrees. Perhaps, however, he does not know that this very relative worship, so boldly advocated by the “Sacred Council of Trent,” was the identical species of worship, or honour, which the primitive Christians most emphatically denounced. Let me take as examples Arnobius, Lactantius, Origen, St. Ambrose, and St. Augustine, and see how they opposed the reasoning of the orthodox heathen belief with regard to image worship.

Lactantius, about A.D. 300, said—“Beyond all doubt, wherever an image is there is no religion.”—Lact. Divin. Instit., lib. ii., c. xix.

Arnobius, who flourished at the beginning of the third century, and had been himself a zealous pagan before his conversion to Christianity, thus remonstrated with the heathen idolators—“You say, ‘We worship the gods through the images.’ What then? If these images did not exist, would the gods not know they were worshipped, nor be aware of any honour being paid to them by you? What can be done more unjust, more disrespectful, more cruel, than to recognise one as a God, and offer up supplication to another thing; to hope for help from a Divine being, and pray to an image which has no sense?”

Again he proceeds—“But ye say, ‘You are mistaken: we do not consider materials of brass, or silver, or gold, or other things of which the statues are made, to be of themselves gods, or sacred divinities; but in these materials we worship and venerate those gods whom the holy dedication brings in, and causes to dwell in the images wrought by the craftsman.’”—Arnob., lib. v., c. ix. and c. xvii., Leipsic Edit. 1816.

Origen thus strongly condemns, by anticipation, this modern heathenism, in his writings against the heathen Celsus—“What sensible person would not laugh at a man (he says) who . . . looks to images, and there offers up his prayer to them, or, beholding them, REFERS IT TO THE BEING CONTEMPLATED IN HIS MIND, to whom he fancies that he ought to ascend from the visible object, which is the symbol of him (whom the image is supposed to represent).”—Cont. Cels., lib. vii., cxliv.

Saint Ambrose also thus speaks of this heathen worship—“This gold, if carefully handled, has an outward value; but inwardly it is mere ordinary metal. Examine, I pray you, and sift thoroughly the class of Gentiles. The words they utter are rich and grand; the things they defend are utterly devoid of truth; they talk of God—they worship an image.”—Amb. ad Vaten. Epist., cap. i.—xviii. Venice, 1781.

Saint Augustine, arguing against the nice distinctions